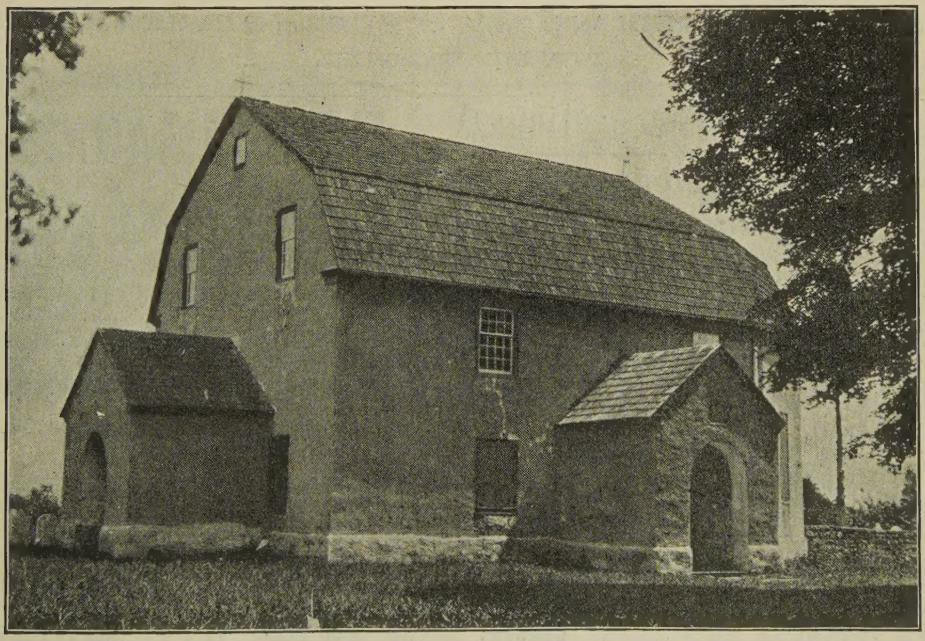
Volume XIII SEPTEMBER, 1900 No. 9

Of the Church—By the Church—For the Church

# Luther League Review

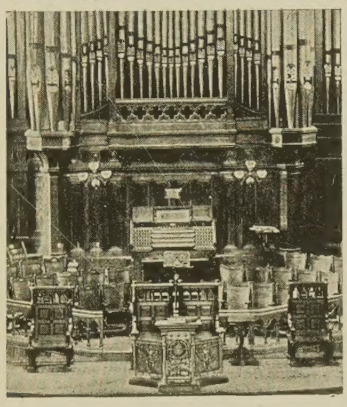
OFFICIAL ORGAN OF THE LUTHER LEAGUE OF AMERICA



THE OLD TRAPPE CHURCH

The Oldest Lutheran Church in America

# CHURCH CHANGES.



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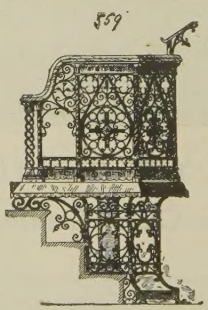


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Of the Church—By the Church—For the Church

Luther League Review

# Norristown Churches

## New and Old

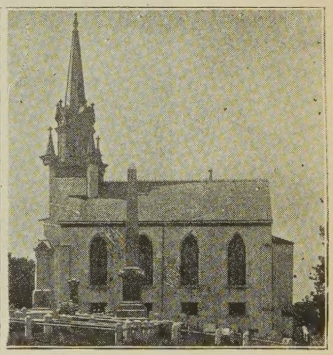
By Frank L. Brown

THE convening of the Luther League of Pennsylvania in this historic place early in October has suggested the thought that a history of the churches hereabout would be opportune, particularly as among them is found the church of the oldest Lutheran congregation in America.

In the order of their organization a short history of the churches follows:

### Augustus Church, Trappe. Pa.

This is better known as the old Trappe Church, the Mother of Lutheran Churches and of Lutheranism in America. It is located about 9 miles northwest of Norristown and half way between Philadelphia and Reading. The first edifice, which is shown in the engraving on the cover of this issue, was erected under Muhlenberg in 1743, and is as originally built with a few necessary repairs from time to time. "The old church," says a writer in the *Public Ledger* of Philadelphia, "showing little of the ravages of time, although it has undergone no extensive repairs, seems to be good for another hundred years or more. It is of an architecture peculiar to itself, having a hipped roof, two porticoed entrances of stone plastered on the outside as the whole building is. windows small and high up, filled with little panes of glass, and there is no steeple or bell tower. The outer doors are of heavy oak, with great iron locks turned upside down, and keys that weigh half a pound. The interior is extremely plain, with unpainted, high backed, uncomfortable pews, having iron latches and in some cases locks. The hinges to the pew doors are of iron, extending almost the entire width of the wood. A gallery extends around the walls, arranged, as are all the galleries in the older churches, with high backed seats in such narrow space that a worshiper dared not let the spirit move him for fear he would fall out and drop on the unsuspecting congregation below. The gallery railing and the backs of the seats are of oak, unpainted, and they have been worn smooth enough to shine."



CHRIST CHURCH (OLD SWEDES CHURCH). ST. JOHN'S, CENTRE SQUARE. ST. PETER'S, BARREN HILL

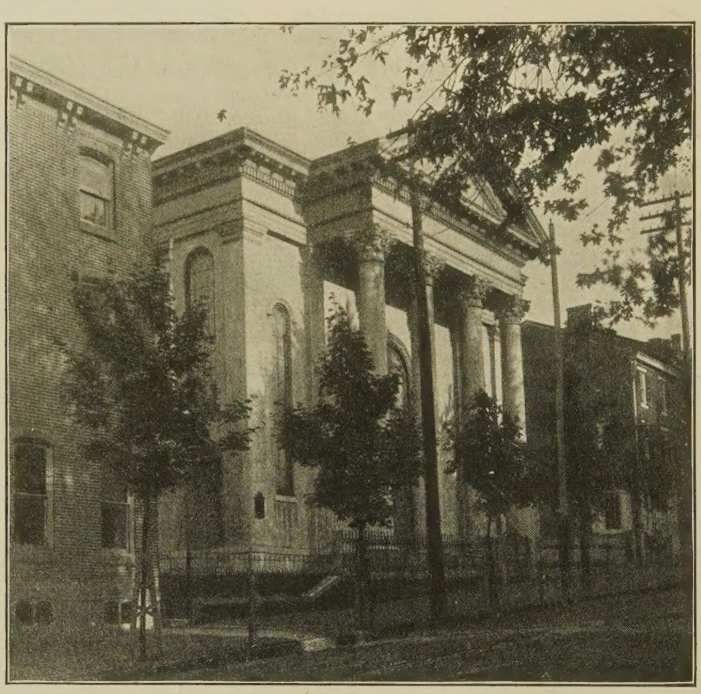
Some Historic Churches.

The first regularly ordained pastor of this old historic church was Rev. Henry Melchoir Muhlenberg, who arrived from Germany at Philadelphia, November 25, 1742, and preached his introductory sermon on December 12, 1742, in a large barn wherein afterward all the services were held until the old church was erected. The people of the neighborhood were also served by the Rev.

John Caspar Stoever, the first Lutheran pastor ordained in America, and who was set apart to the ministerial work by the first pastor of the Trappe Church, Rev. John Christian Schultze, both of whom were regular pastors in this church prior to Muhlenberg. Among the Lutheran pastors who have had charge of this congregation since the early days are Voight, Hecht, Geissenhaimer, J. W. Richards, D.D., Wampole, Henry S. Miller, Kohler, O. P. Smith, D.D., and E. T. Kretschmann. Rev. W. O. Fegley is the present pastor. A new and commodius church was built in 1852 during Rev. H. S. Miller's pastorate, and adjoins the old building. The old church, besides being used for services of prayer and praise to God, was used as a fort against the savage Indians and against the British during the Revolution; it was occupied by Washington's soldiers who were encamped at Valley Forge, 7 miles south, and also served as a hospital for the Americans. A visit to this old and sacred edifice cannot but be of intense interest to every Leaguer, and every Lutheran or child of Lutheran parentage. Adjoining the old church is the cemetery, where are interred the bodies of Rev. Messrs. Muhlenberg, Weinland, Geissenhaimer; also of generals and heroes of the Revolutionary War, principal of whom is General Peter Muhlenberg, who died in 1807, and on whose tomb is the following epitaph: "He was brave in the field, faithful in the cabinet, honorable in all his transactions, a sincere friend and an honest man."

Some of the heroes of the Revolution buried their dead within the walls of this old church. A high monument marks the resting place of Francis Rahn Shunk, the once popular Governor of Pennsylvania, in 1844 and 1847. The oldest legible epitaph reads: "Here lyeth the body of Hanna Schrack. Was born April 17, 1722. Died September 9, 1736." The oldest person buried in the cemetery was, as her tombstone records, "Margaret, wife of George Moser, born July 5, 1750. Died November 21, 1854. Aged 104 years, 4 months, 16 days." She was a very near relative of William Harry, keeper of the State House in Philadelphia and the doorkeeper who expired after the tidings of Liberty had been rung out on that famous Liberty Bell. Many other ancient tombs are found within this cemetery. From this old church have sprung no less than five or six congregations.

The church is best reached via trolley from Norristown and on the grounds surrounding the old historic church, or, if the



TRINITY LUTHERAN CHURCH,

Where the Pennsylvania State League will meet.

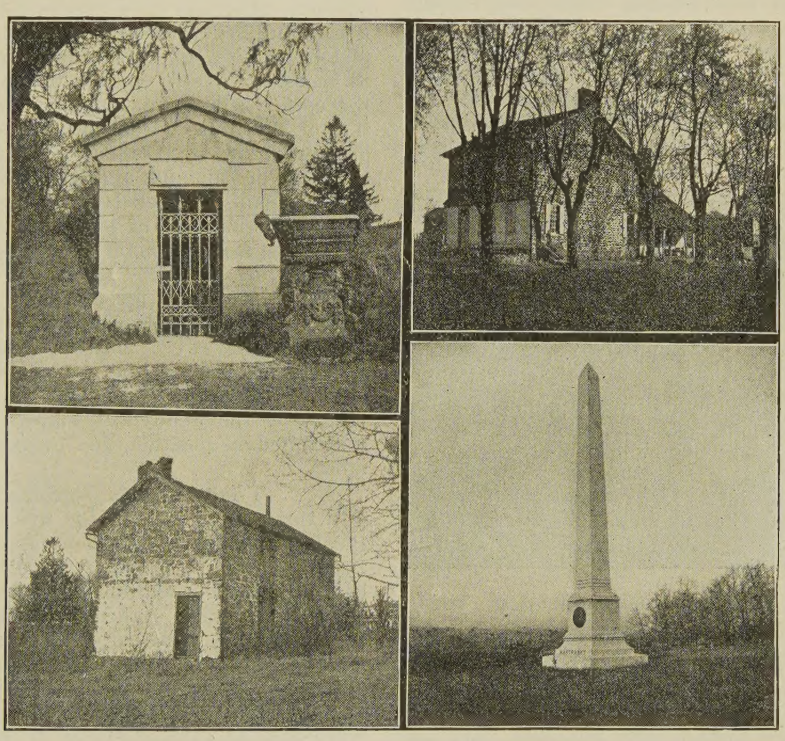
weather be inclement, then in the new church building, will be held the fifth or closing session of the Seventh Annual Convention of the Luther League of Pennsylvania.

### St. John's, Centre Square

This church, dating back as far as 1769 in organization, is 5 miles northeast of Norristown, but can only be reached conveniently by team or bicycle. It is located on the Skippack Road, famous during the Revolutionary period, because on it Washington brated. As early as 1797 a large pipe organ costing $525.88½ was placed in this church and served the congregation until 1889. The cemetery in the rear of the church contains some very old graves of pastors and people and residents of the county, on some of whose tombs are found quaint epitaphs.

### Christ Church (Old Swedes Church)

The members of the two congregations already mentioned were from German ancestry, but Old Swedes Church along the Schuylkill was almost exclusively Scandi-



Gen. Hancock's Tomb. Gov. Hartranft's Birthplace.
Hancock's Boyhood Home. The Hartranft Monument.

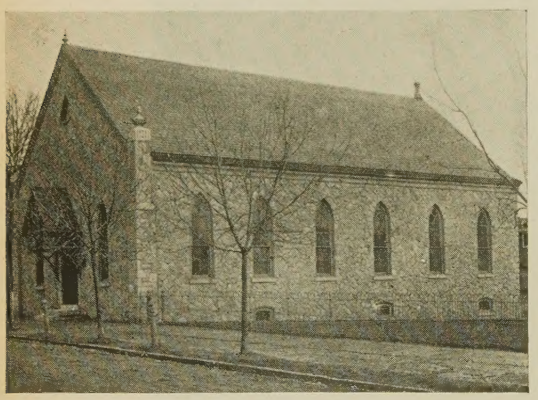
**Places of Historic Interest About Norristown.**

marched with his troops to encamp at Valley Forge. The original congregation was composed largely of members of St. Michael's Church in Germantown. Its first pastor was Rev. John Frederick Schmidt, who supplied this charge in connection with the New Goshenhoppen. He was followed by other pastors who were either assistants or students to the Patriarch Muhlenberg, and in later years by Rev. Messrs. Heilig, Schaeffer, Hassler, Bickel, and the present pastor, Rev. C. C. Snyder, during whose pastorate the 125th anniversary of the congregation and the sixtieth anniversary of the present building erected in 1834 were cele-

navian or English. As early as 1705 these people located on this ground, having come up from Lewes, Del., where the first church in America was built, and from Gloria Dei in Philadelphia. The land was deeded by William Penn, then Proprietary Governor of Pennsylvania, to John Rambo, Lawrence Cooke and other Swedes, who, with the Holsteins, Yocums, Watsons and others settled here and formed at a later day the original congregation. The first pastor to administer to the spiritual wants of these early settlers prior to the erection of the church was Rev. Samuel Hesselius. This was in 1733; but before this occasional-

ly the people would go down the Schuylkill to Philadelphia in a canoe and attend services at Gloria Dei Church.

The lot of 1 acre was purchased in 1758 for the erection of a church. The sum paid was £11, or about $55, a good price at that time. The church was dedicated on June 25, 1760, the sermon was preacned by Rev. Charles Magnus Von Wrangle, who had been sent over from Sweden to take charge of Gloria Dei's Missions—viz., St. James (Kingsessing) and Christ (Upper Merion). Rev. Mr. Wrangle left in 1768, and on the same year Rev. Nicolas Collin took charge, remaining until his death in 1831. During his ministry he was assisted at various times by pastors of the Episcopal Church in Norristown. He lies buried beneath the floor of the Gloria Dei Church, Philadelphia. After his death the pulpit was supplied very



GRACE CHURCH.

regularly by pastors of the Episcopal Church until in 1843 by decree of the County Court it became an Episcopal Church—*i. e.*, a Lutheran Episcopal Church. Lutheran because its Mother Church was Lutheran, and possibly because a yearly endowment was granted by the Swedish Government, and the members felt it unjust to entirely throw off the yoke of the Mother Church. It remains so to this day, except that the endowment has ceased, but a beautiful baptismal font made entirely from Swedish granite was presented by one of the Royal House during a visit to America some years ago. Its members belong to the Episcopal Diocese, because having laid aside and forgotten the mother tongue and accepted the English and being carefully and regularly supplied by Episcopal pastors, they naturally sought the Episcopal form of worship.

In the cemetery which entirely surrounds this old yet beautiful house of worship lie the bodies of once active and energetic workers in the Lutheran Church, whose tombs are all kept in good condition.

### St. Peter's, Barren Hill

A sketch and illustration of this church appeared in our number for December, 1899, but is here given again in brief.

The edifice shown in the engraving was built in 1849, during the pastorate of Rev. Dr. A. R. Anspach, but was destroyed by fire last September. A new edifice costing nearly $13,000 is now nearing completion. The origin of St. Peter's Church was due mostly to the efforts of Rev. Henry M. Muhlenberg. Meetings were first held in a school house in 1758. The first church was completed in 1764. and remained standing for 88 years, until 1849, when it was replaced by the edifice which was burned. In the erection of the first church substantial aid was obtained from Dr. Ziehenhagen, chaplain to the King of England, and from the Count of Roedersheim of Germany. The original structure was built of logs and stones, and during the Revolutionary War was the headquarters of General Lafayette. It also served as a retreat for the army at Valley Forge. An old fashioned table and several chairs, which were used by the General, were destroyed in the conflagration. The church was one of the best known landmarks of the Schuylkill Valley, occupying a conspicuous position, and being visible for miles.

### Trinity Church, Norristown

In this church four of the five sessions of the approaching convention of the Luther League of Pennsylvania will be held. It is centrally located, within two squares of both the Pennsylvania Railroad depot and the Philadelphia & Reading depot (both DeKalb street station), or passed by the trolley line. Norristown is but 18 miles from the city of Philadelphia. Lutheran mission services were held at various places in the town as early as 1835, but the first Lutheran Church was built on the present site in 1849. The present edifice was erected in 1863. The original congregation was formed largely from former members of St. Michael's Church in Germantown and St. Peter's Church, at Barren Hill. Their first pastor was Rev. A. T. Geissenhaimer, after whom followed Revs. Henry S. Miller, Charles A. Baer, H. Louis Baugher (former president of Pennsylvania Luther League), A. J. Wedell, Hiram Peters and the present pastor, A. S. Fichthorn. The congregation, Sunday school, League and other societies are in a flourishing condition. From this church sprang Grace Church, in the west end of the city, Rev. Robert D. Roeder, pastor, which is also active in good works.

# The Luther League—History and Object*

By Rev. C. F. Gardner

THE Luther League of America has now been making history for ten or twelve years. One has said that biography can be written in three words—viz., "born, lived and died." And while we are yet in our infancy I am glad I can pay my tribute, not to the memory of a dead organization, but to a healthy, strong, robust child of our beloved Church.

The Luther League was born out of the necessity of affairs that confronted the young people of our Church in the city of New York a litle over twelve years ago. Here were a number of our young people growing up in the different Lutheran churches practically unacquainted with one another, and consequently not as familiar with our great Church as they should be, and the result was that many were leaving our folds and seeking shelter elsewhere. The question that confronted our Church of that day, and that gave rise to the organization of the League, was: How shall we hold our young people? What shall we do to interest them and familiarize them with the doctrines and customs of our common faith? It is the same question that is confronting us this day, and that has brought us together at this time.

Here were the large number of Lutheran churches in our metropolis, each having young people growing up in the Church and yet not acquainted with one another. If the young people of all these churches could be banded together into one organization what an amount of good could be done. The idea was a good one; it took definite form and at once a movement was put on foot looking toward the formation of such an organization. On April 19, 1888, six associations from as many of the leading churches of the city met and organized what they were pleased to call *The Central Association of Young Men's Lutheran Associations of the City of New York.* According to their constitution the objects of this association should be:

"First. To centralize the endeavors of the various young people's Lutheran associations of the city of New York for the purpose of strengthening and furthering the growth of the Lutheran Church.

"Second. The intellectual improvement of its members, and,

"Third. The promotion of a friendly intercourse among them."

On account of the many discouragements that come to a society, and the need of mutual help and encouragement, it was wisely conceived at first to hold semiannual conventions where papers were read and such discusions were held looking toward the enlightenment of the members and the cultivation of sociability.

Christ's great commission to Peter was: "Feed My lambs." And we are glad to know that the Church is awakening to the realization of the fact that our young men and young women need to be cared for and prepared for such usefulness as shall devolve upon them in years to come. The young men and women of every nation have in their keeping the destiny of that nation, and just in the proportion in which the churches recognize these mighty forces wrapt up within our young people so shall the nations of the earth be won for Christ and our God. In this respect the Lutheran Church has, indeed, a great work to perform. She has already a great advantage over many of her sister denominations, because of her system of instruction both in the Sunday school and the catechetical class. But unfortunately, as one has said, "she has never made the fullest use of her opportunities, owing partly to mistaken zeal and conflicting languages, but mostly to neglect and indifference."

Is it any wonder after the instruction and preparation our young people are receiving that many of the other denominations are feeding upon them, and saying that the Lutheran young people make the best material for church workers? Is it any wonder that our Church has had to contend with that nefarious crime of proselyting on the part of other denominations? Is it not about time that the Lutheran Church is awakening to the necessity of caring for her young and seeing that they develop into workers for our own denomination? Evidently this must have been the thought that seized the promoters of this movement and that would not leave go until the organization had been perfected.

But what of the object of the Luther League movement? For answer to this question we have but to refer you to the constitution, which says: "The object of the League shall be the improvement of its members, morally, socially, intellectually and spiritually, and to render to the Church such aid as may be in its power."

In the first place, then, we say the League was organized to operate as a training school for young workers. If we have to have active and efficient workers in the Church in the future, then it is very necessary to give to those who are just beginning the Christian life some definite work to perform. As such a training school for workers the Luther

* Read before the Ohio Luther League Convention, at Miamisburg, Ohio, May 21, 1900.

League is a most important factor to be considered in estimating the future forces of the Church. Practice makes perfect. We can never expect to become great workers in our Lord's vineyard unless we are willing to learn the first lessons, and learn them so well that we are naturally passed on to the higher and more difficult lessons. If, as we hope, our young men and women are ever to become pillars in the Church, then only will they become durable as they are schooled and prepared for such work early in life.

The League gives our young people some definite work to perform; and this work done under the supervision and direction of the Church necessarily keeps them close to the Church and develops in them the spirit of love and loyalty to her. Born, as was the young people's work, out of the necessity of affairs, the League has met a long felt want. And it has come to stay, as least as long as the necessities and conditions are such as under which it was organized.

In the second place, one of the objects of the Luther League is to instruct our young people in the doctrines of our Church. "The Luther League is not an emotional, but preeminently an educational movement. The philosopher says: 'Man, know thyself.' The Luther League says: 'Young Lutheran, know thy Church.'" For this reason, if for none other, we advocate denominational societies rather than inter or non-denominational. We are Lutherans; we have a history such as no other denomination has; we have doctrines, not merely peculiar to ourselves, but such as are founded upon the Word of God and are taught by no other denomination. Our history, doctrine, cultus and literature are such if taught and given to our young people will develop a generation of young Lutherans who are worth their weight in gold.

I am very much pleased with the topics and subjects of our League, and if I could make one suggestion to our committee it would be this: Give us at least once a month a topic on either some distinctive doctrine of our Church or some history pertaining thereto. Let us by all means indoctrinate our young people, that they may be able at all times to give an answer for the hope and faith that is in them, and we have given them something more lasting than mere sentiment or emotion.

In the third place, one of the objects for which the League was organized is to teach our young people loyalty. The keynote of this whole movement has been loyalty. Loyal to our Church, loyal to her doctrine, her history and her literature. Phillips Brooks once said that "the man who loves the universal Church most will be truest to his own particular Church." There is no surer sign of a man's earnestness and deep spirituality than is shown in his devotion and loyalty to his Church. An opinion prevails among many people that it matters little where we attend church, just so we worship God, and that one Church is as good as another. For this very reason many of our young people were being won into other denominations, where they became most estimable workers. But it does make a great difference where we attend church if we are Lutherans. To you and me there is no Church so dear as the Lutheran. Many of us were born in her; she has nourished and fed us, and in her we hope to die. This cry of one Church being as good as another is born in ignorance and superficiality, and is one of Satan's tools to defeat the work of our Lord and Master. To know the Lutheran Church is to love her, and to love her is to be loyal to her in all her labors for good. For this end largely was the League organized, that we might become better acquainted with our Church, her doctrines and her mission.

And now lastly, may I not express a hope that, if it was not one of the objects for which the League was organized it will very soon be one of the results—viz., the uniting of all the branches of the Lutheran Church into one grand body. What a power for good we would then become! What an influence we could then exert! We stand to-day upon one common platform. We acknowledge as the bond of our union the Word of God as the only infallible rule of faith and practice, and the Unaltered Augsburg Confession as the correct exponent of that Word. What more do we want? What less could we ask?

We come together as young Lutherans, not to magnify our differences, but to exalt and magnify those things upon which we are agreed. We care to hear nothing about the old disputations and prejudices of the preceeding generations. We are Lutherans, and as such we seek that common ground upon which all good Lutherans can stand. May the day soon come when all this shall be realized that is now showing in this great movement.

## A Prayer

Let but a little hut be mine,
Where at the hearthstone I may hear
The cricket sing;
And have the shine
Of one glad woman's eyes to make,
For my poor sake,
Our simple home a place divine.

—James Whitcomb Riley.

# For Such a Time as This

By Laura Wade Rice

IT was too bad to give up the Mission Band! Nearly everybody agreed to that, except the usual number who did not believe in foreign missions and who forgot that the Band stood for home missions as well.

"If only Miss Jennie's school was nearer," said the minister's busy wife, "or if mother's health was better and the babies older! But those are only 'ifs,'" she added regretfully. "It does seem as if somebody ought to be found to keep on training those children, the Lord wants them for His helpers."

Mary Myers, busy about the room, was struck by the minister's answer "as if," he said, "somebody should 'have come into the kingdom for such a time as this.' It seems so to me, too, but who?"

Mary went out into the kitchen and began to clear up the breakfast dishes. She "helped" sometimes when Mother Fields' health was worse than usual, or the newest baby was having a tussle with its teeth. She thought it was too bad also, but she thought more than that, and she thought in ifs, too. She had laid awake several nights trying to think up a leader.

"If only Mrs. Wahman would take it. She has money, but she doesn't care for missions. Or Miss Stella Briggs, but she don't like children! Tom Hayes gave a half dollar to a special collection. If Tom only knew more he might do it! 'For such a time as this'—'thou,' Mr. Field had said. If only *I* knew more." Suddenly a verse came into her head. The Holy Spirit, who was sent to bring all things to our remembrance, found a willing mind and began His work.

"For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."

"But folks would think I was setting myself up so."

"Doing it heartily *as unto the Lord* and not unto men," said the Remembrancer.

"But I shouldn't dare," Mary's thoughts went on.

"I can do all things through Christ, which strengtheneth me," was the next quotation.

"I don't believe Mr. Fields meant me, or would think I could," the next objection arose, as she went back into the other room to tell Mrs. Fields the butcher had come, and she caught these words from her pastor, "She could if she only would think so." He had been thinking of Katie Ways, but Mary did not wait to find that out.

"Mr. Fields, I've led young people's meeting sometimes, and I've worked on most of our committees. I have been thinking and praying about that Band for some time. I don't know much, but I am willing to learn, and if you would help me in preparing, and if you think I could, mightn't I keep up the Mission Band? You said something about coming into the kingdom for such a time as this, and it seemed to me as if God meant me, and I ought not to say 'no' to Him."

Visions of work stopping all through the church, because no one believed that "God meant me," because men so easily "said no to God" rushed to the minister's mind. He felt as if he were standing on holy ground, as if he must bare his head before the simple solution, the only solution of all problems of church work, the personal response to the voice of God. His own voice choked a little as he answered: "I will gladly help you, there are books and papers, but above all *there is God.* He is ready to teach those who are ready to learn. He is pledged to take the weak things of this world to confound the mighty—not the great things; and to bring to naught things that are. He uses the things that are not as His strongest weapons."

"Mary Myers has offered to take the Band." Mrs. Fields told Mrs. Warman. "She said she could not say no to God. She does not feel wise or strong, but she thinks God is, and that He will help her."

A vision of one day when she had said no to God came like a stab to Mrs. Wahman's heart. No other message would have reached it. Next day she went into the city. Mary had been in her Sunday school class. She had always felt her to be her best scholar. She bought her a book, and under the circumstances it must be a missionary book, and so Mrs. Wahman read snatches of the "Life of John G. Paten," as the train sped along and sat up to finish the book that night, so as to give it to Mary on the morrow. Tom Hayes offered to come and help her keep order, and Miss Briggs suggested teaching Boyson Woods to draw and color a map, and afterward came to the meeting to see if he explained the route to India correctly.

Katie Ways had been asked to take the Band and had refused. At first she was inclined to be critical, and the thought, "Humph, I could have done as well as Mary Myers," had almost passed her lips, when Mary put a hand on her shoulder. "Katie," she said earnestly, "I need ever so much help, and I want you to go half with me. I only took it because I couldn't let God's work

stop. I don't think He means *me* to do anything but help Him keep it going, because I know so little. He will see to the rest somehow."

And when Miss Jennie came home for her Christmas vacation she found a new spirit in the little church. "Somehow" God *had* seen to the rest, the spirit of missions which is the love spirit of His Son, who gave Himself for others, had begun to permeate the whole congregation. Mr. Fields' tired eyes were bright and his voice cheery, the Woman's Society had several new members, Mrs. Wahman among the rest, and the Young People's Society gave five minutes of each meeting to news from India, Africa and the home field. The boys and girls were developing in knowledge of the fields and interest in the meetings, whose leader depended so trustfully on each one to help along the work, and all because one quiet girl who had come into the kingdom for such a time as this said "yes" instead of "no" to God.

# Death of Rev. Samuel C. Kinsinger

THE church sorrows at the death of one of its young missionaries, the Rev. Samuel C. Kinsinger, which occurred at Guntur, India, on July 25. Brother Kinsinger was one of a class of 12 who graduated from Wittenberg Theological Seminary of Springfield, Ohio, in the spring of 1894, and was ordained to the holy ministry on October 12 of the same year. While at his studies in the seminary he became deeply interested in the young people's works of our Church in Ohio, and was elected the president of the First District League formed in Ohio in the Young People's Union of the Miami Synod. He felt, however, that God wanted him for the mission field, and how gladly he responded.

On October 14, in the Second Lutheran Church of Springfield, a beautiful farewell service was held, which many will remember, before his departure for the foreign field.

A very fitting tribute is paid to his memory by a colleague in a recent number of the Lutheran *World*, thus:

"True friend, earnest spirit, devout soul. He loved men. In their mistakes and woes he sought them. Bravely he continued, well he succeeded. No way was too long or dark, no sun too warm or day too cold for him. Filled with the spirit of the One who loved and sought on Calvary's cross, Samuel C. Kinsinger was willing to suffer and die for the world. Helping others rejoiced his heart. Carrying the glad tidings brought heavenly light to his vision. In the circles of the young no face seemed brighter than his. In the gatherings of the old no heart seemed greater than his heart.

"Faithfulness was a debt he owed to God. No complaint is known of his neglect of duty. Duty was the voice of God. He counted not the cost and followed the voice. When others thought his work at home and prayed that he might stay in pleasant fields, he heard the voice of duty call in distant India; he saw the million hands outstretched; and then with face of angel he turned to his weeping friends and bade them for long farewell.

"But he is gone. In young manhood he was called. When strength seemed returned he was taken to his Father's house. They who said adieu at Springfield gave him the last farewell. They shall have a welcome when they cross to him."

Rev. Kinsinger's death was caused by appendicitis.

For several years he had been suffering from pulmonary trouble, but by spending the hot season of 1899 in the island of Jaffna, where he was under special medical treatment, he measurably recovered and was again actively engaged in mission work, having had charge of the boarding and training school from the time that Reverend Aberly gave over that work to return to America on furlough.

## Time to Rest

At the recent annual dinner of the Hartford (Conn.) Yale Alumni Association, President Dwight gave this explanation why he resigned: "I lay down my office not because I am old—70 is not old—but it is the end of the summer term, and vacation time has come. My theory of life has been this, in just this regard: I believe life was made just as much for one period as another, childhood, prime and later life, and every man should prepare himself for the late afternoon hour, so that life may grow happier till the golden time, late in the afternoon. I look forward to coming years of greater happiness than I have ever known."—*Selected.*

# The Next Year's Topics

By Rev George H Schnur, Jr.

As we begin the last quarter of the sixth year of the Topics, a "View and Review" may be interesting to the many Leaguers who have joined our ranks during the last years.

### The "Review"

The first Luther League Topics were issued in November, 1894. The general subject of the series of the year 1895 was the Messianic King, the Topics being based in the Gospel Lessons of the Church Year, taken in connection with corresponding Old Testament prophecies.

In 1896 the Topics were based on a series of lessons from the historical books of the Old Testament and comprised, in addition, corresponding selections from the New Testament. The first quarter of 1897 saw the last of the double Topics. The remainder of that year's subjects were closely allied to the Gospels for the Day, their lessons being taken largely from the Old Testament.

Possibly the most valuable series we have ever studied was that of 1898, when the Topics, following the general line of thought of the Epistles for the Day, were arranged so as to offer a strikingly complete presentation of Lutheran Doctrine. Precious and helpful as that series was, there was a natural demand for more practical themes. Hence the New York convention adopted for 1899 a series of studies on the life and teachings of Christ, following, as usual, a Church pericope. That convention also adopted the suggestion of a "Year of Biography" for 1900, which we are now completing.

Some have thought that this last series has been too monotonous, but many societies have been delighted with the immense variety of practical lessons which have been so vividly taught in the lives of the men and women of the Bible.

### The "View"

The series of 1901, adopted by the fourth national convention, is a completion of that of 1899 on the same general subject, "The Life and Teachings of Our Saviour."

Some have insisted that there is no place for Bible study in the young people's society, that that belongs to the Sunday school, that the League meeting is for literary work. Others fall into the opposite extreme of having a devotional meeting without any study of the Bible or of the books of the Reading Course. There is a golden mean; and that is found in the society which finds room in its plans for both devotional and literary elements, not neglecting the study of the Divine Word.

Experience does teach that to exclude the devotional idea from the young people's society tends to lead the soul away from the Church. And the history of hundreds of societies also shows that, when the devotional element is carried out to the exclusion of honest and thorough study of the Word, of the history, doctrine and life of the Church, there results a mushroom growth which soon withers and dies. Let the Word be our guide, our teacher, our life.

### The Junior Topics

The Luther League of America decided at Cincinnati that "comments on the Topics in simplified form be printed in addition to the present ones." These Junior comments will be printed on pages opposite the corresponding comments for the seniors, and will thus add to the value of the Luther League Topics. Several ladies who are leaders or superintendents of Junior Leagues have consented to write the comments for the Junior pages for the first quarter. The editor is much pleased to have the assistance, in this new department, of some who have made the Junior work a specialty.

A suggestion to Programme and Devotional Committees: preserve this number of the Review for reference when you wish to prepare your programmes.

### TOPICS FOR 1901

ADVENT, 1900.

December 2, 9, 16, 23, 30.

I. Coming with the Clouds. Rev. 1:4-8.
II. Following Till His Appearing. I Tim. 6:11-16.
III. Preparing for the Kingdom. I Cor. 1:18-31.
Christmas. The Incarnate Word. I John 1:1-4.
End of the Year. The Finished Course. II Tim. 4:3-8.

EPIPHANY.

January 6, 13, 20, 27; February 3, 10, 17.

Epiphany. "Arise, Shine." Isaiah 60:1-6.
I. The Gospel, For All Nations. Rom. 10:12-21.
II. Salvation Free. Rom. 10:1-11.
III. God's Reconciliation, Ours Through Faith. Rom. 5:1-5.
Septuagesima. Life in Growth. II Pet. 1:3-11.
Sexagesima. Light in Darkness. I John 1:5-10.
Quinquagesima. Love Among Brethren. I John 4:7-17.

LENT.

February 24; March 3, 10, 17, 24, 31.

I. Christ Visible Only to the Holy. Hebrews 12:14-17.
II. Christ Perfect Through Suffering. Hebrews 2:10-15.
III. Christ in the Depths. Hebrews 5:4-10.
IV. Christ Our Sacrifice. Hebrews 10:1-14.
V. Christ Our Intercessor. Hebrews 7:23-27.
Palmarum. Christ on the Throne. Hebrews 12:1-3.

EASTERTIDE.

April 7, 14, 21, 28; May 5, 12, 19, 26.

Easter. "Unto a Living Hope." I Pet. 1:3-9.

I. Faith in the Lord, the Test of Truth. I John 4 : 1-6.
II. The Lord's Message on First Love. Rev. 2 : 1-5.
III. The Lord's Message on Unfinished Works. Rev. 3 : 1-6.
IV. The Lord's Message on Faithfulness. Rev. 3 : 7-11.
V. The Lord's Message on Lukewarmness. Rev. 3 : 14-22.
S. after Ascension. The Lord Exalted. Eph. 1 : 15-23.
Whitsun-Day. The Lord Proclaimed. Acts 2 : 14-36.

THE AFTER-TRINITY SEASON.

June-November.

Trinity. The Triune God "Worketh All Things." I Cor. 12 : 4-13.
I. Growth of God's Kingdom. Mark 4 : 26-29.
II. Mercy, Not Sacrifice. Matt. 9 : 9-13.
III. The Alabaster Box. Luke 7 : 36-50.
IV. The Paradox of Life. Mark 8 : 34-38.
V. Lord of the Sabbath. Matt. 12 : 1-13.
VI. Importunity in Prayer. Luke 11 : 5-13.
VII. Jesus' Walk on the Sea. Matt. 14 : 22-34.
VIII. The Rich Fool, or Covetousness. Luke 12 : 15-21.
IX. Jesus' Lament Over Jerusalem. Matt. 23 : 34-39.
X. The Last Shall be First. Luke 13 : 23-30.
XI. The Parable of the Talents. Matt. 25 : 14-30.
XII. Christ, The Corner Stone. Eph. 2 : 19-22.
XIII. Paul's Sentence on the "Disorderly." II Thess. 3 : 5-12.
XIV. Godly Sorrow. II Cor. 7 : 6-10.
XV. Wisdom: The True *vs.* the False. James 3 : 13-18.
XVI. Prove All Things. I Thess. 5 : 16-24.
XVII. Some Every-Day Duties. Eph. 6 : 1-9.
XVIII. Seek "Things that Are Above." Col. 3 : 1-4.
XIX. Christian Beneficence. II Cor. 8 : 1-12.
XX. "Stablish Your Hearts." James 5 : 7-11.
XXI. (Reformation Day) Antichrist. II Thess. 2 : 1-12.
XXII. The Day of the Lord. I Thess. 5 : 1-11.
XXIII. The Triumph of the Saints. Rev. 7 : 9-17.
XXIV. The Heavenly Home. Rev. 22 : 1-5.
XXV. Prophecy's Last Message. Rev. 22 : 6-21.

## The Spirit of Truth

As the personal embodiment of divine revelation, whose complete unity is in the Godhead, the Spirit of Truth applies to believers the full meaning of the facts of God's perfect revelation. By virtue first of his own character convincing the world of sin, of righteousness and of judgment to come, and second, by revealing the things of Christ he is entitled to be regarded as the Spirit of Truth. The Spirit is thus Christ's voice, not with earthly sounds of the human voice, but in the unity of work and the invisible cooperation of the Godhead for man's salvation.

Christ's redemption is still imperfectly understood by us. We are still seeing through a glass darkly. There are lengths of mercy, heights and depths of love believers know nothing about, and in removing our ignorance of the magnitude of Christ's successful mission the Spirit finds a mighty work because of the obstinacy of the human heart so like Pharaoh's hardened heart broken by the trip hammer of divine judgment.

The worldly spirit must give place to the divine influence, otherwise the necessary moral condition to the reception of truth is lacking. Because the world will neither see, know, nor accept the Spirit of Truth does not alter the fact of it. It may be hard to bear the thought that we are not as beautiful nor as good as we had hoped, but it is much better to know ourselves as we are. It is a help to become more beautiful in character and much better in life, a help to improvement, to know where we are deficient. So the Spirit directs escape from sin and death to righteousness and life, and shows how to cheer, strengthen and uphold a man so that even under the consciousness of sin he may possess a good conscience and the grace of God.

The more exact knowledge of the truth is the special gift of Christ's followers, and it is a special gift abiding with them unparted at death. It is the door by which multitudes are led to salvation. It is clear, therefore, this truth is not mere intellectual truth, the results of careful reflection and sound reasoning, no theoretic knowledge, but what fixes a just relation to God and things. For faith knows beyond a doubt that the Spirit moving the believer to glorify Christ is Truth. It knows this by the presence of truth in the heart as we know light by its presence to the sight.

This new, higher, previously unknown source of life Christ announces is more than an influence, and is possessed of personality so He can guide you into all truth. By restoring to the disciples the consciousness of Christ's presence with them, the bestowment of the Spirit compensated for the Master's departure. The subsequent conduct of the disciples showed the influence of this personality who fixes the relation of believers to Christ and places the responsibility of life eternal where it now justly belongs. We rejoice in this real ministry of the Spirit whose help is so rich a blessing.

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# Luther League Topics

Outlined and Reviewed by Rev. C. Armand Miller

Oct. 7. 17th week after Trinity.

## Naaman

II Kings v, 1-19

*Themes for Papers.*—"Instances of Divine Mercy Extended to the Gentiles."—"Naaman, Nineveh, Nebuchadnezzar, &c."—"Naaman's Greatness."—"Naaman's Misery."—"Naaman's Cure."—"Character of Naaman."—"Practical Applications."

*Lessons for Our Own Lives:* 1. There is no life without its trials. Naaman had everything, except a strong, well body! The man you envy has, doubtless, that which you would not be willing to accept with all his blessings. Thank God for the mercies you enjoy, and thank Him that your sorrows are so small. Much you lack, but you are not a leper!

2. Our ways are not God's ways. We wonder and are indignant that God does not follow our plans. Some men are sinners and ought to repent and suffer bitter pangs of conscience, but what have we done? We are not liars, drunkards, nor adulterers! That is the same spirit as Naaman's, with his stubborn pride! "I thought, He will surely come out to me, and stand and call upon his God." But the prophet did not even come out to the great man! And Naaman was wroth!

3. God's way is the best way! Blessed was Naaman, because he learned this truth. God's way for him was not the pleasantest way, nor the most flattering way, but it was the way of healing. How many lepers of sin are still unhealed, because they don't like God's demand for humble, contrite confession, for baptism, for life in His church, and communion at His altar? Like Naaman, they speak and think contemptuously of the water comprehended in His command and connected with His Word. Well for them if some friend would speak a seasonable word of sane advice and let them take God at His Word, and test Him. Then would the leprosy depart, and they be seen, whiter than snow!

Oct. 14. 18th week after Trinity.

## Jonah

Jonah ii

*Themes for Papers.*—"The Significance of Jonah's Mission."—"Jonah's Unwillingness to Do God's Will."—"God's Care for Nineveh."—"Jonah's Conceptions of God and of His Task."—"Practical Points."

*Lessons for Our Own Lives:* 1. *Jonah did not believe in foreign missions.* We should know better than Jonah. That God should care for any others than the chosen race was a new idea for Jonah. It was also a displeasing idea. He did not believe in foreign missions because he thought he knew better than God. Where selfishness is not at the root of the matter the same reason explains why men do not believe in foreign missions to-day. They think the heathen do not need the Gospel, they are better without it, the difficulties, the sacrifices are too great, the cause is not worth the cost, &c. But, in spite of Jonah, *God believes in foreign missions,* and His Word is still "Go." Jonah may have been excusable in some measure for his narrowness and stubbornness. You and I, with Christ's life and words before us, cannot be.

2. *The only safety and happiness is to be found in following God's will.* It is not safe to set out for Tarshish when God says go to Nineveh. And you will never reach Tarshish if God intends you to arrive at Nineveh. The process of changing your mind, too, may involve a rough and painful course of treatment. In the end Jonah had to *obey* God's will. How much better if he had accepted and adopted it, as his own will, from the first. Yet this, so far as the story shows, he never did. He was so much at odds with God's will, even when he obeyed it, that he was fiercely indignant that his preaching was so effective, and that God was moved to pardon the repentant Ninevites. An unhappy man, he sits and grumbles, under the withered gourd vine, while there is joy in the presence of the angels over multitudes of sinners that have returned to God. His will was out of joint with God. He obeyed, but his heart was not with God, and he was unhappy. Let us have the mind that was in Christ Jesus, and we will share His peace.

Oct. 21. 19th week after Trinity.

## Isaiah

Isaiah vi

*Themes for Papers.*—"Life Story of Isaiah."—"Character of Isaiah."—"Isaiah as Preacher."—"Isaiah as Prophet."—"Was Isaiah Successful?"

*Lessons for Our Own Lives:* 1. *We need to see visions.* The life of everybody is too dull, coarse, grinding. Woe to the man who has no glimpse of higher things. It is not necessary to be visionary in order to see visions. The seers of visions are those who have

The Luther League Topics (complete lessons, of which the above are outlines and reviews), in pamphlet form, covering three months, can be supplied at nominal rates by Luther League Review, Box 876, New York, N. Y.

been great and have led others in every sphere of the world's history. But he is greatest who sees visions where Isaiah saw them, in the Lord's House. There where the very gates of Heaven almost swing ajar, that we may see within them, is the place for the noblest, highest, truest, most influential visions. Let us seek the place of divine revelations.

2. *It means much to see the Lord.* The revelation of God, high and lifted up, great and glorious, brings with it the revelation of self, sinful and unworthy. It was so with Isaiah. Seeing God, he could not conceive of divine condescension and grace sufficient to love such a one as he saw himself to be, and he cried, "Woe is me!" It was so with Peter (Luke 5) when the divinity of Christ flashed upon his mind. To know ourselves, our sin, the depth of God's grace and the immensity of His pardon, we need one thing—a vision of Him as He is!

3. *Such a vision will prepare us to hear and heed His call.* To see God means also to see how noble and worthy is His service, and how poor is all else beside. How could Isaiah, with the Lord before his eyes, with the joy of cleansing from sin thrilling his heart, with the seraphic song ringing in his ears, say aught else than "Here am I" when God asked for a messenger? And how could you and I, if we had truly caught a vision of the Lord exalted, count anything a sacrifice that enabled us to go on His errands, even to the ends of the earth, to serve in His cause, no matter where, no matter how? Have we not seen enough already to make us eager to say, "Here am I, send me!"

October 28. Twentieth week after Trinity.

## Josiah; or, The Book Discovered

(Reformation Festival)

II Kings xxii

*Themes for Papers.*—"Josiah's Reformation Compared with the Reformation of the Sixteenth Century."—"Josiah and His Times."—"A Nation Without the Bible."—"Practical Applications."

*Lessons for Our Own Lives:*—1. *It is a wonderful thing to find the Word of the Lord.* Hilkiah, the high priest, found it and Josiah learned it, and the nation was changed. Luther, the university student, found it, and rejoiced as one that finds great treasure, and when he had learned it the mighty work began which has restored the Gospel to the world and even purified the Papal Church. And have you not found the Word of the Lord for yourself? Has it not come to you with a new meaning, its life power seizing on your heart and making your life new? Is there not, in some hour of trial or of serious thought, a new discovery of God's Word in what had been to us merely some old, familiar words, that come to almost every one of us?

2. *A heavy responsibility rests on him who hides God's Word.* How had it become lost in the days before Josiah? Those who had neglected and concealed it were the destroyers of their people. And in the centuries before the Reformation the leaders of the Church, who had abandoned the teaching of the Word, denied it voice in the speech of the people, and made it a rare treasure of a university library, were the real authors of the corruptions of the mediæval papacy. He who loses the Word from his own life, avoids church service and Bible school, robs his home of the daily reading of the Word, and of the family altar, is, in the sphere of his influence, preparing the way for another period of devastation and defilement, and is surely making waste and foul his own life and the lives that he molds. Are you doing Hilkiah's and Josiah's work, or that evil work which made theirs necessary? Are you following in Luther's footsteps, making the light to shine, extending the outreach of the Word, or are you imitators of priests and cardinals and popes, who hid away the Gospel and made men lose it and its blessing?


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# Evidence of Leaguers' Activity

THAT the young people of our Church are active is clearly demonstrated in the illustration herewith. It shows the new pipe organ of the First Lutheran Church, Nashville, Tenn., Rev. C. F. Bergner, pastor, made by M. P. Moller of Hagerstown, Md., and presented to the congregation by the Luther League of the Church.

Although the League is not large in numbers, it has labored hard for the past few years to accomplish this worthy object, and was assisted also by the various societies of the Church.

NEW ORGAN OF FIRST LUTHERAN CHURCH, NASHVILLE, TENN.

The cost of the organ, repairs and decorating of the church was $3000, toward which members of the congregation as well as the League contributed.

The German Ladies' Aid Society and the Lutheran Sisterhood paid for the frescoing. The Lutheran Sisterhood also furnished the Church with cushions for all the pews. The cloth is a wool damask tapestry of olive shade. The Sisterhood and their friends bought the cloth and made the cushions. The new pulpit was presented in sacred memory of Mr. Daniel Summitt and his son, William A. Summitt. The altar is also hand carved quarter sawed oak. It was presented by the catechumens of Pastor Bergner confirmed from 1895 to 1900. The German Ladies' Aid Society carpeted the whole church with Brussels, that of the chancel being a beautiful velvet. A beautiful set of altar and pulpit vestments for the Lenten season was embroidered and presented by Mrs. C. F. Bergner, wife of the pastor. A beautiful white linen set worked in gold silk was presented by the Misses Pauline and Clara Hartenstein, in memory of their beloved mother. A red plush set was presented by the Sunday school. The Luther League had also the League room repapered and repainted, and the Sunday school had the Sunday school room repapered and repainted. The activity of these young people is worthy of emulation.

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE

ISSUED MONTHLY BY THE

LUTHER LEAGUE OF AMERICA

IN THE INTERESTS OF

*The Lutheran Church and her Young People.*

**Edited by E. F. Eilert,**

WITH

W. C. STOEVER, PHILADELPHIA, PA. S. G. WEISKOTTEN, BROOKLYN, N. Y.

LUTHER M. KUHNS, OMAHA, NEB.

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# Editorial

September will see nearly all church workers back in their accustomed places in the church and its varied activities. With what spirit will the work be taken up? Would that it might be with a wider outlook that lifts us out of all self-seeking; that, appreciating the greatness of the Master's work, of which the work of the Luther League is a part, we might without envy or malice, but with love to all, give our whole heart with new joy to the winter's work.

One of the greatest pleasures of the writer's summer vacation has been the careful and prayerful study of one book of the New Testament. To be thoroughly familiar with one book will prove a great satisfaction to every young Christian. There is a new joy in Bible study when with pencil in hand you devote your vacation, or, in fact, any other time, to reading and rereading that one book. It would be well for our Leaguers to try this plan, and taste and know from experience the new pleasure in Bible reading which results from such special study.

We come back from our summer's outing, from amid the abundant life and wonders of nature, impressed anew with the fact of the greatness of the universe and the greatness of God our Maker, the Ruler over all. We return impressed anew with our privileges and responsibilities as children of that God through Jesus Christ His Son. Having been near to nature's heart we have communed in field and forest with nature's God, and found the world's beauty wonderfully enhanced by the fact that "every good and perfect gift cometh down from the Father of Lights," for the gift is beautiful by the giver. It makes the world ever more beautiful to the Christian because its beauty is from Him who is the Father of our Lord Jesus Christ.

> See how He hath everywhere
> Made this earth so rich and fair;
> Hill and vale and fruitful land,
> All things living show His hand.
>
> Lord, great wonders workest Thou!
> To Thy sway all creatures bow;
> Write Thou deeply in my heart
> What I am, and what Thou art.

It is important that during the coming winter all local and central Leagues should lay special stress on Home and Foreign mission work. It is a branch of League work which ought especially to be emphasized. If a little earnest prayer and work be devoted to this department the results will prove exceedingly gratifying. Let this be a year of special missionary study and missionary effort. Let us show that we mean it when we pray, "Thy kingdom come."

The League is not the Church, but a part of the same. We are led to this remark, says an exchange, from the impression some of our "old people" have of the League. At a recent visit to an Ohio Chapter, the question was asked an official member: "Why are you not a member of the League?" "I am considered too old," was the reply. Upon investigation we found that brother had un-

intentionally wronged the League, and that they were glad to have the counsel and help of the older members of the Church, which was but lukewarm. The ideal League has no "old members," even were the hairs of many white. The League needs every young, buoyant spirit, as well as the advice and counsel of the seniors. An impression prevails in some Leagues that the "old people" wish to monopolize the services. This is a great mistake. My observation is to the contrary. Our "old people" have young hearts; they would only fill up the gap of a long silence or drag in the meeting. They are in sympathy with the young; they love to hear them speak and sing. As well can home do without father and mother. A lady on being asked to join our League (she is present at the opening of every service), replied: "Oh, no; I am too old, but I do love to come to your meetings." "Old people" may not be always wanted, but the successful League is that League whose hearts run together, cementing them in one true bond of union—of helpfulness to each other and the spread of our Saviour's kingdom.

## Spiritual Imperialism

By Rev. Luther M. Kuhns.

The administrative element in the divine economy is love. From the unfailing fountain, out of sight of men down among the roots of the rocks of the glen, comes the spring of laughing water, making the fields of smiling green. Likewise from the fountain of infinite love comes that system of government whose affairs are with power. Even the present administration of the divine government upon earth is not without its spring of power able to bear in its resistless stream the trials and temptings, the virtues and vices of fallen man on into a perfect life. The consciousness of this fact is a great Christian advantage when confronted by inexplicable difficulties.

Epicureanism is no part of this spiritual imperialism. The doctrine that pleasure is the chief good; indulging and ministering to the daintiness of the appetites, and cultivating the pleasures of the table as the end of man, is not compatible with the idea of a kingdom whose power is universal empire of the soul. Far different are the principles by which we know and tell its positive action in its energizing influence.

It is spiritual needs this kingdom supplies. Those intense and insatiable cravings, common enough in the busy world, often making life a burden, are the desires the gospel supplies. We turn to this source of supply with these wants, keen as the hunger for bread and butter. The ability to supply these wants gives the gospel the power of putting what is best into the formation of character. To put into life the forces which best develop spirituality within us is exercising a far reaching influence. It is no mean power.

Here is life's halo. For the Gospel possesses potential power. We come to feel that under the mere externals, above and more consequential than words, is a power in religion, active and energetic in giving shape of life. In the darkest hour it gives to life something worth the living, and which in its calm is the charm of existence. Because of it from the cloud and mist of our anxiety and care comes a glory surrounding us with a tender sympathy and a constant affection, like the circles of light about the sun and the moon.

Christ's kingdom—the notion is beautiful. How the despised and rejected of men has become mighty. How the crown of thorns and robes of mockery have grown into heavenly beauty as sinner after sinner has bowed the knee before him. It is a mighty propelling force that infuses vitality into the veins of religion and prevents stagnation. It is an onward movement of tremendous magnitude. Its energy is cumulative. It is the reign and rule in our hearts of supreme love to Christ.

## John Westoff—Lutheran.

Doctor Keyser's excellent story, which was printed in serial form in six numbers of the Luther League Review, has been reprinted in neat booklet form with an attractive cover and is now ready. The volume will be appreciated by those who have read the story and who wish to keep it on their book shelves. To those who have not read it this will offer an excellent opportunity at a very small cost. The author in the introductory note of the books says: "As the narrative follows the career of a collegian, it is respectfully dedicated to the Lutheran Colleges of America, their faculties, students and patrons."

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# Membership of the League: Methods of Increasing

By Rev. U. J. Klingensmith

IN church and League work we should employ right means and methods. By *right* means and methods I mean those which are not only efficient, but which are also pure and churchly. The fact that certain means and devices commend themselves to one's judgment, by promising good results, is not in itself a sufficient reason for the adoption and use of them in church work; they should likewise and above all commend themselves to the enlightened Christian conscience. If they are at all improper or unchurchly they should be rejected, utterly rejected.

This cannot be too strongly emphasized in the present age. Many Christian congregations and church societies are not as particular as they might and should be in this matter. They often resort to improper means, often resort to very strange devices. Like the Jesuits, they seem to think that the end justifies the means—nay, even sanctifies them. Whatever promises success or large results, that they adopt and use in their work.

But we should not forget that success can be too dearly purchased. A few years ago, when the international copyright question was under consideration, James Russell Lowell said: "There is one thing better than a cheap book, and that is a book honestly come by." So it may be said, there is something better than mere success, and that is success rightly gained. Success is too dearly purchased when high standards are lowered, and when great principles are sacrificed.

With these general remarks on means and methods of church work, let me now call your attention to two things which are necessary, in order to increase the membership of the Luther League. These cannot be called new or strange; they are old and well known. And what are they? The one is fervent *prayer;* the other, *individual work.*

First, then, a few words concerning prayer. A celebrated poet wrote, "More things are wrought by prayer than this world dreams of;" perhaps more things are wrought by it than even the Church dreams of. Be this as it may, prayer is a power. It moves the Almighty Himself, and brings heaven's resources to our feet. No one who knows and accepts the divine word, filled, as it is, with promises and answers to it, can doubt the efficacy and utility of prayer. All the great servants of God, those who have most highly distinguished themselves and glorified their Lord, the prophets, the apostles, the fathers, the heroes and the reformers, were men of prayer. All the grand works, the splendid movements, the glorious victories and triumphs, in the history of God's kingdom on earth have been the fruits of faith and prayer. Yes, prayer is a power! And do we all appreciate the fact? Do we give ourselves to prayer? Do we use this old but mighty instrument in our Christian work? Do we remember the Church and the League in our prayers? Do we earnestly wrestle with God for a blessing upon our labors? Do we send petition after petition to the throne above in behalf of the cause which lies so near our hearts? If not, how can we expect the Church of which we are members to prosper? How can we expect the League of which we are members to prosper? Some one has said, if my memory serves me right, "a praying church is a thriving church." The same applies to the League.

But now a few words concerning *individual work.* Organization is one of the tendencies and marks of our times. Neither the world nor the Church undertakes any great work without uniting its forces and organizing its members for the work. Organization is good; it is necessary. But organization should not be so elaborate as to destroy individual responsibility and personal effort. There must be individual work. The work of officers and committees should be not only seconded but supplemented by the personal efforts of the individual members. Each member of the organization of a church or a League should feel and act as if the growth and prosperity of the organization rested entirely upon his own shoulders and depended on his own efforts. The importance of individual work cannot be overestimated; by it not a little has been accomplished in this world. Why, in early times, the blessed gospel and our holy religion were largely spread by means of the individual work and personal conversion of single Christians. Take, for instance, the age of the apostles. The new convert went to his neighbor or friend and spoke to him about Jesus, and the disciples, when persecutions arose, went everywhere and preached the Word. Or take a later period, the period covering the second and third centuries and the early part of the fourth. That was in some respects a remarkable period in the history of the Christian Church. In those times there were no celebrated missionaries, no missionary societies, no missionary insti-

(*Continued on page* 30.)

# Our Churches and Institutions

**New York City**

— The mission of the Immanuel Church, this city, which was begun a few months ago by Pastor Beckman at 145th street and Amsterdam avenue, has been removed to 134th street and St. Nicholas avenue.

— On Saturday, August 18, Rev. G. C. Berkemeier celebrated the fifteenth anniversary of his connection with the Wartburg Orphans' Home and incidentally his twentieth wedding anniversary.

**Brooklyn**

— The colored Lutherans at Salisbury, N. C., recently received a beautiful bell as a gift from the Rev. A. E. Frey and some members of St. Mark's congregation at Brooklyn, N. Y. It is needless to say that the gift is appreciated. May many follow the call of the bell to listen to the preaching of the pure Gospel.

— St. Stephen's congregation, at Flatbush, Rev. L. A. Gable, pastor, will conduct a lawn *fête* on the afternoons and evenings of September 12-15, inclusive. It will be held in the block bounded by Newkirk avenue, between Rogers avenue and East Twenty-eighth street.

**Jersey City**

— The new Church of the Redeemer, this city, Rev. John E. Heindel, pastor, will be ready for dedication on Sunday, October 7. A number of the local clergy from Greater New York will take part in the feast of dedication, and Rev. H. H. Weber, general secretary of the Board of Church Extension, will preach the consecration sermon and take charge of the finances.

**Philadelphia**

— Rev. Dr. O. P. Smith of Pottstown, Pa., received a call to St. Luke's Church, Philadelphia, until recently served by Rev. J. L. Sibole, now of Buffalo, N. Y., but has declined it.

**Newark**

— Rev. H. Strasburger was installed as pastor of the German Zion's Church on August 5.

— At a congregational meeting held July 22 the Rev. M. S. Waters of Newark, N. J., was unanimously called to be the pastor of the First Evangelical Lutheran Church of Leechburg, Pa.

**Columbus**

— Rev. Dr. Loy resigned as president of the Theological Seminary and Rev. Professor Stellhorn as president of Capital University; both however, will remain as instructors in their respective institutions.

**Pittsburg**

— The Passavant Hospital, Pittsburg, has received a legacy of $7,370 from the estate of the late James Morton of Allegheny. Five thousand will be invested for the support of "the James Morton Memorial Bed," the rest has been appropriated for the furnishing of the new building.

— The Sixth English Lutheran Church of the General Synod is about to be organized in Allegheny, Pa A church edifice has been bought from the United Presbyterians for $5,000, a property which cost the U. P.'s $14,000.

**Washington**

— A successor to Rev. Dr. Samuel Domer as pastor of St. Paul's English Lutheran Church was chosen at a meeting of the congregation on August 16. The pastor-elect is Rev. Frederick W. Moot, now pastor of St. Mark's Church, Johnstown, N. Y., and his election was by a unanimous vote. Mr. Moot is not expected to take formal charge of his new congregation until October 1. Rev. Moot was born near Cobleskill, N. Y., in 1866, and consequently is about 34 years of age. He was graduated from Hartwick Seminary in 1892. C. E.

**St. Louis**

— The fiftieth anniversary of the foundation of the Theological Seminary of the Missouri Synod was appropriately celebrated on June 24. A congratulatory telegram was received from the German Emperor. Six hundred and twenty ministers have graduated from this seminary.

**San Francisco**

— On Sunday, June 18, St. John's congregation laid the cornerstone for a new church edifice on Twenty-second street, between Mission and Howard streets. Rev. J. H. Schroeder is the pastor.

**Syracuse**

— We are glad to learn that the report recently circulated through the church papers of the death of Rev. J. Zimmerman, D.D., of this city is an error. Dr. Zimmerman is well and enjoying his trip through Europe.

## NEW YORK STATE

— Trinity congregation, Rondout, N. Y., Rev. A. Schmidtkonz, pastor, celebrated the twenty-fifth anniversary of the dedication of their church on July 22.

— Rev. W. Knote was installed as pastor of the Lutheran mission of White Plains and vicinity on July 29.

— Rev. George Neff, D.D., died at the home of Mr. P. E. Ackert, in Poughkeepsie, N. Y., on August 6. He was a prominent Lutheran minister and the oldest member of the New York and New Jersey Synod, and was aged three score and ten years.

## PENNSYLVANIA

— The tenth annual Susquehanna Lutheran reunion was held at Milton Park, Milton, Pa., on August 23. Addresses were delivered by Prof. J. W. Richard, D.D., on "Philip Melanchthon;" Rev. C. W. Heisler, D.D., on "Our Young Lutherans;" Rev. O. E. Pflueger, on "Lutheran Consciousness."

## NEW JERSEY

— As the gift from the Sunday school the new Emanuel's Church, Rev. F. Kurtz, pastor, Town of Union, N. J., is to receive a large bell for the tower, work on which is now going forward at the foundry of the Meneely Bell Company, at Troy, N. Y. It is hoped to have the bell installed during August.

## OHIO

— A reunion of the Lutherans of Van Wert County, Ohio, was held at the Fair Grounds, Van Wert, on August 28. Rev. Geo. H. Schodde, D.D., of Columbus, Ohio, and Rev. S. B. Barnitz, D.D., of Des Moines, Iowa, made addresses.

— Rev. F. G. Gotwald began his pastorate of Calvary Lutheran Church, Springfield, Ohio, July 29.

— The third annual Lutheran rally under the auspices of the Lutheran Rally Association of Northwestern Ohio was held on August 29, 1900, at the Hancock County Fair Grounds, Findlay, Ohio. Dr. Samuel B. Barnitz of Des Moines, Iowa, delivered the address of the day.

— The Lutheran Church at Canal Dover, Ohio, has given an order for a fine two-manual

pipe organ to M. P. Moller, the well-known organ builder at Hagerstown, Md.

— In acordance with the call of the general president, Rev. C. H. L. Schuette, D.D., the Joint Synod of Ohio and other States will meet in its thirty-fifth regular session, and third as a delegate body, on Thursday, August 30, to September 5, inclusive, at Columbus, Ohio, in the Trinity congregation of Rev. C. H. Rohe.

## ILLINOIS

— Since Dr. Carl Swenson has declined the election to the presidency of Augustana College, Rock Island, Ill., Prof. C. W. Foss, Ph.D., has been selected to act as president during the coming year. Rev. C. M. Esbjorn, Ph.D., and Rev. S. G. Youngert. Ph.D., have been selected as associate professors in the seminary for the coming year.

## IN THE SOUTH

— The forty-seventh session of the Virginia Conference of the Tennessee Synod will convene in annual session with Morning Star congregation, Page County, on Thursday before the second Sunday in September, at 10 a.m.

E. H. KOHN, Secretary.

— The United Synod at its last meeting, held at Winston-Salem, May 16-19, resolved to raise an endowment fund of at least $30,000 for its theological seminary. The effort is to be made by calling upon the people for free will offerings. For this purpose an auxiliary committee has been appointed in each synod.

— Organ Church, Rowan County, N. C., on Sunday, August 26, 1900, celebrated the one hundred and twenty-fifth anniversary of the ordination of the Rev. John Gottfried Arndt, who was its second pastor. He was ordained upon its call and in its house of worship, and was the first Lutheran minister ever ordained in North Carolina.

— Our Church paper appears in a new dress of type, which makes a great improvement. The editors have enlarged the paper and expect an increased subscription list.

## MISCELLANY

— Mr. Luther A. Brewer of the *Republican*, Cedar Rapids, Iowa, has been elected by the Board of Regents of the Iowa State University to be professor in journalism. Mr. Brewer is an active and influential member of the Lutheran Church at Cedar Rapids, Rev. C. W. Magart, pastor. He is a graduate of Pennsylvania College, Gettysburg, Pa., of the class of '83, and is well qualified for his new duties. The course of instruction will embrace 40 lectures, dealing with the practical side of newspaper life. In addition to the lectures Mr. Brewer will have charge of the publications of the university. For several years there has been agitation throughout the State for the addition of this chair to the university. The position was tendered Mr. Brewer on the recommendation of President George B. MacLean. Mr. Brewer will still continue as secretary and treasurer of the *Republican*. Mr. Brewer and the congregation at Cedar Rapids are to be congratulated.—*Observer.*

— In the Lutheran Church at Febing, Neb., there is a famous bell made from a French cannon captured by the Prussians at Sedan. The cannon was the private property of Napoleon and had never been used before. It was presented to the church at Febing, Neb., by Emperor Wilhelm I and weighs 1,521 pounds. The bell was cast from the original cannon in Troy, N. Y., in 1874. It was sent by the Emperor to this country on account of valuable assistance rendered the wounded Germans in the Franco-Prussian war. Rev. J. H. Dirks, the pastor of the church, is also the postmaster, school and music teacher. He has been the pastor of the church for 25 years. His church is probably the oldest stone one west of the Missouri River. Ten acres of land belong to it and here is located a Lutheran school. The church contains one of those old fashioned high pulpits. The bell is rung every day at 8 a.m., at noon and at sunset.

— Three young men of the Iowa Synod have accepted calls to Lutheran churches in Texas.

— Dr. Carl Swensson, president of Bethany College, Lindsborg, Kan., in a letter to the LUTHER LEAGUE REVIEW, says: "Bethany will open its twentieth academic year September 3. The outlook is very encouraging. The freshman class promises to be larger than ever before. The ladies' hall was trebled in size last year, but is already too small. At this writing there is not a vacant room in the building, everything being already reserved. Had we money to erect another hall for another company of 90 girls it would be filled in a year, such is the growing reputation of this Lutheran college. The main building will also be overcrowded. I only wish that the moneyed Eastern Lutherans could for one day see the opportunity Bethany is offered in this great and new commonwealth. We can get any number of students, only we had room and accommodations for them. We need more buildings, and we need endowments, and here we stand, only 31 years from the day of the Indian and the buffalo, and only 19 years since the first opening day of the institution, without any wealth of our own of which to give.

"In July Dr. D. K. Pearsons of Chicago, the noted college philanthropist, made us an offer of $25,000 in cash, if we could raise $75,000 more by June 1, 1901. Now, what are we going to do? We cannot afford not to make a most desperate attempt to win. If we win Bethany is a permanent fixture in the educational system of the Lutheran Church in America. Will not our many friends and well wishers all over America kindly bear this in mind? This year's college senior class numbered 15. The first class, that of '91, numbered four members. Such a growth is certainly encouraging, when the terrible competition the cheap normal colleges and the free tuition State institutions are giving the regular, thoroughgoing Church colleges is being remembered.

"Oh, that the readers of this excellent paper could be with us at some morning service, or, better still, at some Sunday evening service, and see the grand college family of Bethany. Will you not come? You are welcome.

"Five Bethany boys were ordained to the Holy ministry in June. One more had completed his course, but will take an advanced course for another year or two."

MÖLLER, Builder of Church, Sunday School, Concert and Parlor Pipe Organs.
HAGERSTOWN, MD.

# Luther League

**SEND IN THE NEWS.**—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

## Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and the District of Columbia.

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All communications regarding membership, constitutions, &c., should be addressed to the General Secretary

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LUTHER LEAGUE OF RED RIVER VALLEY.
Pres., PROF. F O. BOSBY. - - Moorhead. Minn.
Sec'y, PROF. H. H. AAKER, - - Moorhead, Minn.

## IMPORTANT

**In order that the Statistical Secretary of the Luther League of America may have a complete list of every society connected with the National organization, the President and Corresponding Secretary of every local organization and of every Central or District organization are requested to send names and addresses of their officers to him at once and proper blanks will be forwarded for additional information. Address Charles K. Hunton, 45 So. Grant Avenue, Columbus, Ohio.**

## NEW YORK STATE

—The Luther League of New York State has received an invitation to hold its annual convention in the city of Utica this year. The question of date is now before the Executive Committee and will be definitely decided in a few days. It is probable that October 29-31 will be the dates selected, with the opening session on Monday evening, October 29.

### New York City

—The Luther League of New York City begins its fall meetings on September 17 at Gustavus Adolphus Church, 151 East Twenty-second street. As the regular meetings of all the individual members will have been resumed by that time a large attendance is looked for. Let every League have its full number of delegates and alternates present. According to the recent amendment to the constitution each League is now entitled to six delegates and six alternates.

— On September 11 one of the members of the St. John's Social Union will give an illustrated lecture on "China."

**Brooklyn Central**

— The Brooklyn Central League hopes to have a successful year, beginning this fall. The first meeting will be held in October. The Luther League of Trinity Church, Rockville Centre, Rev. Steinbecker, pastor, has applied for membership in the Central.

**Buffalo League**

— The Luther League of the Church of the Atonement held its first annual yacht party Saturday, August 18. The trip consisted of a sail around Grand Island. Stops were made at the various summer resorts. A pleasing time was spent.

## PENNSYLVANIA

— The Seventh Annual Convention of the Luther League of Pennsylvania will be held in Trinity Lutheran Church, DeKalb and Penn streets, Norristown, Rev. A. S. Fichthorn, pastor, on October 3 and 4. Each District or Central Association is entitled to five delegates, and all individual societies are entitled to two delegates. Very low rates have been secured at the various hotels and private boarding houses, and any one desiring reservations, or any other information, can obtain same by addressing H. Lehman Yost, Norristown, Pa. Credentials should be sent to Rev. F. F. Fry, chairman, Bethlehem, Pa. It is further requested that delegates report to the Credentials Committee immediately upon their arrival, in order that their names may be checked and the roll prepared for the opening session.

STEWART A. SHIMER,
Sec. Luther League of Pennsylvania.

**Bucks, Montgomery and Chester Central**

— The Executive Committee of the Bucks County Central held a meeting on Thursday evening, August 16, the guests of Mr. H. L. Yost, one of the members, when the following delegates were appointed to represent the Central at the State convention: Miss Clara Beck, Centre Square; W. F. Day, Sellersville; Frank L. Brown, Norristown; Chas. F. Ash, Phœnixville; U. S. G. Finkbiner, Royersford. The invitation from Trinity League, Quakertown, to hold the next convention there was accepted.

— The devotional services in the Leagues of Trinity and Grace Churches, Norristown, have been abandoned during the warm weather, but the true loyalty of the members of the Leagues, as well as those of the Trappe League, is seen by the activity which each member shows in the preparation for the coming State convention.

**Upper Lehigh Valley League**

— The Luther Leagues of the Upper Lehigh Valley had a day's outing at Harvey's Lake, on Friday, August 3. It was a very enjoyable affair.

**Reading and Vicinity**

— At the monthly meeting of Trinity Luther League Harry B. Fox, Cora C. Haupt and Grace Kobel were elected members. The League held a picnic August 22 at F. P. Heller's Rosemont Spring Farm, Bernhart. Miss Naomi M. Eschelman and Sylvester G. Frederick were elected delegates to the State convention, to be held at Norristown.

— The Young People's Guild of St. James' Lutheran Church will be 25 years old on November 9 and the church 50 years old on November 14. It is proposed to celebrate both events at the same time, and the guild suggested November 11 to 14 as the dates. At a recent meeting a committee was appointed to confer with the church council on the matter.

**York County**

— The Lutheran Young People's Societies of York and York County will meet in their sixth annual convention on Tuesday, September 4, in Christ's Lutheran Church, Manchester, Pa., Rev. H. C. Bixler, pastor. An attractive programme has been arranged. Persons coming by train will stop at Mt. Wolf, on the N. C. R. R. Trains leave York 6.50 and 10.27 a.m. All delegates are expected on early train. Free entertainment will be given all delegates and visitors, and those driving will have teams cared for, all on this condition, that notice be sent the pastor *loci* at least ten days previous.

## OHIO

— The Young People's Society of the Swedish Lutheran congregation, Youngstown, Ohio, has recently placed a new pulpit in the church. A new altar has also been built and the "Willing Workers" have donated a beautiful communion service.

## ILLINOIS

— The Luther League of Illinois will hold its sixth annual convention on September 4 and 5 in the Swedish Lutheran Church at De Kalb, Rev. A. W. Stark, pastor. The programme will be an interesting one, the principal theme of all the papers and addresses being based on the subject of "The Christian's Devotional Life."

— Prof. C. O. Solberg, the efficient president of the Luther League of Illinois, has been tendered the presidency of Pleasant View Luther College, Ottawa, Ill. This institution belongs to the United Norwegian Church.

— A new pipe organ for the Swedish Lutheran Church at Sycamore has been contracted for by the Young People's Society of the church. It has spent a good deal of time and money ere this could be accomplished, but now the organ is to be in place on September 15.

— A movement is on foot, says the Augustana *Journal*, looking to the uniting of the young people's societies of our congregations at Joliet, Lockport and Lemont, Ill. The idea is to have joint meetings three or four times a year. The plan is a capital one and we trust it may be carried out.

A. C. GRIMM,
43-45 EAST 19TH STREET, BETWEEN BROADWAY AND FOURTH AVENUE, NEW YORK
STAINED, . . LEADED . . AND . . MOSAIC. . . GLASS
FOR . . . . CHURCHES . . . . AND . . . DWELLINGS.
MEMORIAL WINDOWS MAY BE SEEN IN ST. LUKE'S LUTHERAN CHURCH, WASHINGTON NEAR WILLOUGHBY AVENUES, BROOKLYN, N. Y.

## MICHIGAN

— The Swedish Lutheran Church at Marquette, Mich., is about to be thoroughly renovated. The Young Ladies' Society is busy gathering the necessary means wherewith to defray the expense. A bell is also to be placed in the belfry. The Ladies' Sewing Society has promised to provide the funds that are required.

## CONNECTICUT

— A beautiful and artistic altar piece has lately been unveiled in the church at Willimantic, Conn. It represents the crucifixion of Christ and is a gift from the Young People's Society. Addresses were delivered at the time by the pastor, Rev. J. A. Brodeen, and by a visiting minister.

— The Young People's Society of the Swedish Lutheran Church, Hartford, Conn., has contracted with the M. P. Möller Pipe Organ Company, Hagerstown, Md., for a beautiful pipe organ to be ready and placed in the church during September.

## MINNESOTA

— The fifth annual meeting of the Minnesota Young People's League was held in Red Wing, Minn., on July 27 and 28 in the Swedish Lutheran Church, Rev. G. Rast, pastor. This is the central organization of the Swedish Young People's Societies of the State. The sessions of the convention began on the evening of July 27. Rev. John Telleen opened with Bible reading and prayer. The pastor of the church made a pleasing address of welcome. Rev. J. F. Seedoff of Rockford, Ill., was the speaker of the evening and gave a decidedly good address on "The Duties of the Young to the Church." In the morning of the following day the session began at 9.30. Rev. F. M. Eckman read a paper on "Education," followed by a discussion which was quite interesting. Another paper was read by a member from Christdala Church on "The Education of Our Boys." A declamation by Miss Selma Johnson of St. Paul's Church, Minneapolis, closed the morning session. The papers of this session were in English. The afternoon session began at 2.30. Miss Loette Peterson, Lake City, read an essay on "Some Things that Our Young People's Societies Accomplish." This essay was in Swedish. Then came another essay, in English, on "Sweden and the Lutheran Church." The exercises concluded with the singing of "My Church, My Church, My Dear Old Church, My Father's and My Own." The meeting was concluded in the evening by a splendid concert. Officers for the coming year were elected as follows: Pres., Rev. G. Rast; rec. sec., Byron Lindgren; cor. sec., Arthur Nelson; treas., J. A. Holmen. It was left with the Executive Committee to fix the time and place for the next meeting.

— The Sewing Society of the Swedish Lutheran congregation at East Union, Minn., has gathered the money necessary for the expense of repainting the church. The work has been neatly and tastefully done.

## IN THE WEST

— The Young People's Society of the First Lutheran Church, Colorado Springs, Col., has been reorganized as a Luther League. Rev. J. W. Finkbiner is the pastor.


# Luther League Supplies.

## Luther League Topics.

These are the most complete yet issued for use at young people's devotional meetings. Contain scriptural references, illustrations, and suggestions, both biblical and historical. Lessons refer to the Gospel for each Sunday.

**Issued Quarterly—Dec., Mar., June and Sept.**

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## IN THE SOUTH

— The Luther League of the Church of the Ascension, Rev. W. C. Schaeffer, pastor, has an enrollment of about 60 members, with an average attendance of about 45,which no doubt compares favorably with some of the large Leagues of the North. On July 9 the League gave a moonlight excursion to the ocean (Savannah is 18 miles from the sea and enjoys large shipping facilities), carrying over 300 people, and, with the amount turned over by the ladies who had charge of the refreshments, will net a real profit of over $50, which amount will be employed in different ways for the advancement of the work of the Church. The League is to be congratulated on this successful undertaking. The right spirit prevails among the members and no doubt they will be heard from again in doing good work for the Church.

— At the meeting of the Southwest Virginia Synod, held in Ebenezer Church, near Marion, Va., August 15-19, Sunday afternoon was devoted to the work of the young people. The meeting was conducted by Rev. C. W. Cassell and reports were heard from all the societies in the synod. Five societies reported, and the reports showed that the work done by them is solid and substantial. It was thought best to not attempt the organization of a synodical League at this time, but a committee was appointed by the synod to look after the work of the societies this year, and if the committee thinks it best an organization will be attempted later.

It was a very pretty reply made by a little girl to the statement she heard made that our Saviour was never seen to smile. Didn't He say, 'Suffer little children to come unto Me?' And they would not have come unless he had smiled."

Ex-President Harrison believes in "Christian Unity;" but he does not believe that he must give up allegiance to his own Church in order to belong to the Universal Church. Americans are none the less patriotic Americans because they participate in the concert of powers for the safety of foreigners and the restoration of peace in China. The stronger you are in your Lutheranism the better is your Christianity.—*Lutheran.*

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"There should be a black cross in a naturally red heart; for from the heart we must believe in the Crucified One in order to be saved; the cross indeed causes pain and mortification, yet it does not kill, but rather promotes the vital energy of the heart. Such a heart should stand on a white rose, to show that faith imparts joy, comfort and peace, and it should be white, because that is the color of spirits and of angels, and the joys not of the world. The rose, finally, should be placed in a sky-blue field, as this joy is already the beginning of the heavenly, and is comprehended in the hope of heaven, and that field should be encircled by a golden ring, because heavenly salvation endures forever and is valuable above all other possessions."

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# State Conventions

## Luther League of Pennsylvania

The seventh annual convention of the Luther League of Pennsylvania will be held in Trinity Lutheran Church, Dekalb and Penn streets, Norristown, Rev. A. S. Fichthorn, pastor, on October 3 and 4 (instead of September 19 and 20, as previously announced). The last session will probably be held at 2 p.m., Thursday, October 4, in the historic Trappe Church, which was founded by Muhlenberg in 1743. Central and district associations are entitled to five delegates, and individual societies are entitled to two delegates each respectively. Very low rates have been secured at the various hotels and private boarding houses, and delegates desiring reservations, or any other information, should send their names to Mr. H. Lehman Yost, Norristown, Pa.

Credentials must be sent to Rev. F. F. Fry, chairman, Bethlehem, Pa., as soon as delegates have been chosen. It is further requested that delegates report to the Credential Committee immediately upon their arrival. in order that their names may be checked and the roll prepared for the opening session. Delegates coming over the Pennsylvania Railroad get off at Dekalb street station. Those coming over the P. & R. main line from points north, at Bridgeport. Those coming via Philadelphia, over the Germantown and Norristown branch P. & R. at Dekalb street station *only*, and those coming via Stony Creek branch P. & R. at Main street station. A reception committee will be at each of these stations to welcome all delegates and friends at all the Wednesday morning trains.

There are many places of historic interest to be visited in the vicinity of Norristown. First and foremost of these is Valley Forge, where Washington and his army passed the memorable winter of 1777-1778. This, with the collection of pictures and relics in the interesting colonial house which was Washington's headquarters, is easily accessible by rail and is well worth a visit. Within a few miles of the town is Mill-Grove Farm, where John James Audubon spent four years of his early manhood.

Near us are also a number of places interesting because of the part they have played in the history of our Church. Just across the Schuylkill in Bridgeport is Christ Church, one of the old Swedish foundations, dedicated by the Rev. Charles Magnus Wrangel in 1760, now in possession of the Episcopalians. Five miles north of us is St. John's, Centre Square, organized by John Frederic Schmidt in 1769, while to the east and a little further away is St. Peter's, Barren Hill, founded by Muhlenberg in 1761. The Thursday afternoon session of the convention will be held in the old church at the Trappe, where Lutheran missionary effort was inaugurated as early as 1732. This will be reached by special trolley cars secured for the occasion at reduced rate (15 cents).

## Luther League of Illinois

The Luther League of Illinois will meet for the sixth annual session in the Swedish Lutheran Church, at Dekalb, Rev. A. W. Stark, pastor, on September 4 and 5. The thoughts of the convention are to be upon the topic "The Christian's Devotional Life." A large attendance is expected. Every Young People's Society should be represented at this meeting.

## New York State League

Arrangements are not yet completed for the annual convention of the Luther League of New York State, but an invitation has been received from Utica, and it is very probable the meeting will be held in the Church of the Redeemer, Rev. U. J. Klingensmith, pastor, on October 29 to 31, with the opening session on Monday evening, October 29.

Further particulars will be given in the October number of the REVIEW.

## Christian Endeavor Convention

The attendance at the annual International Christian Endeavor convention, at London, England, this year was larger than anticipated.

A very successful meeting was held, Rev. D. T. Koser, in a report furnished for the Lutheran *Evangelist* says:

"It has been the custom for some years to hold denominational rallies at State and national Christian Endeavor conventions. Such was held at the World's Convention, at London, and your correspondent was appointed by the Lutherans there assembled to prepare a short report of their meeting.

"Considerable disappointment was felt when it was discovered that no arrangement for such a meeting of Lutherans was reported, giving time and place for the same, in the official programme, as was done for four or five of the other denominations. Some thought it an oversight upon the part of our American National officers. Others supposed that they had left the final preparatory work to be done after their arrival or the arrival of such others as they had delegated to attend to it in their stead.

"The mystery is yet unsolved, but the rally was held on the evening of the last day of the convention, in Floral Hall of Alexandra

Palace. Rev. V. G. A. Tressler, formerly of San Jose, Cal., but now pursuing a special course of study in Europe, was chosen chairman, and Mr. K. W. Kramer of Rockport, Ind., secretary. Dr. T. F. Dornblaser was called upon to give his impressions of Lutheranism as gained by his travels in the Fatherland. He responded by an interesting address, showing that the attendance at public services in German Lutheran Churches has largely increased during the last 15 or 20 years. He mentioned this as being the case especially in Berlin. He also spoke highly of the impressions made upon him of the religious character of the Emperor. He said that the Emperor literally preaches to his soldiers, assuring them that they cannot be true soldiers without being Christian men. His impression is that the evangelical tendency is more and more coming to the front in Germany.

"Mr. K. W. Kramer, the secretary, who impressed all as an energetic Christian, and who takes religion into his business, and pushes the work of the Church as well as the banking business, spoke of the work of the Lutheran Church in Rockport. An English church has recently come out of an older German church, that is developing finely, and already is proving itself an agency of great good.

"Rev. V. G. A. Tressler was called to the floor, and gave us the results of his year of experience with Lutheranism in Leipsic. The preaching of the established church he represented as Scriptural, evangelical and potent for great good. The young are well indoctrinated, and many of them become not only strong in the faith, but aggressive in the work of the Master. He, too, thinks that the present witnesses a decided improvement over the past in the way of church attendance and true evangelical spirit.

"The writer was asked to voice his sentiments of Lutheranism as he witnessed it in Jerusalem. He gave a description of the New Lutheran Church within the city walls. It is large, cost 700,000 franks, and is the most beautiful church in Jerusalem. The congregation is composed of what seems to be a substantial class of Germans. The pastor is Rev. Hoppe, an eloquent and very genial divine.

"This church seems like a vigorous plant on poor soil. It is more than one has a right to expect amidst its surroundings. It is a great credit to the church in Germany that erected it and still aids in its support.

"Rev. P. A. Heilman was met by some in the early part of the convention, to whom he expressed himself as desirous that a denominational rally should be held. He was now desired to speak for Lutheranism in Maryland, but could not be found in the audience. He was likely not present, and possibly had no knowledge of the meeting taking place as it did. The pleasure of hearing this wide awake brother was then denied us, for which he was not in fault.

"This meeting was closed *sine die*, after prayer by one of the audience, called on by the chairman."

## Membership of the League

(*Continued from page* 22.)

tutions, no organized efforts; and yet, during that period, the gospel was carried far and wide, and the population of the Roman empire nominally Christianized. And how was all this effected? Largely, if not entirely, by the personal efforts of individual Christians. "Every congregation," as a Church historian says, "was a missionary society, and every Christian believer a missionary, inflamed by the love of Christ to convert his fellow men." And so splendid results followed. And who can say what the results would be if every member of the Church fully realized his responsibility and earnestly labored for Christ and Christianity. Who can tell what the results would be if every member of the League faithfully performed his part and zealously worked for it. Certain it is that there would be greater growth, development and improvement. The few earnest consecrated souls in our congregations and societies accomplish much now; but how much more would be accomplished if all the members were just as earnest, zealous and active.

These two things, then, I recommend—fervent prayer and individual work. Let them go hand in hand. Let us neglect neither of them. If we both pray and labor, sure results will follow, large results, splendid results, permanent results.

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